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BIOGRAPHY.

A SHORT SKETCH OF THE LIFE AND CHARACTER OF COL. JOHN BAYARD.

[*Concluded from page 7.*]

In the spring of the year 1788, we have seen col. Bayard, with his family, quitting the city of Philadelphia for that of New Brunswick, in New Jersey. He was determined to this measure, in a great degree, by the dissolution of his former political connexions, in consequence of the publication of the new constitution of the United States. Having embraced what was termed the federal side of the question, to which most of his political friends in Pennsylvania were opposed, he thought new connexions might be formed in another state at less expense of feeling, and with less sacrifice of personal independence.

Associated with this, were other considerations arising from inclination and habit.

Having quitted commerce soon after the commencement of the revolutionary war and engaged in the desultory duties of public life, he felt himself strongly averse from returning to the labours of the counting house; he believed also the income of his property adequate to the support of his family and to that assistance which his children might expect on their commencing bu-

siness. Impressed also with the opinion that it was too late in life for him at the age of fifty to engage anew in any branch of business; persuaded likewise that his life would suddenly and shortly come to a close, and that the remains of it should be occupied in the duties of devotion, and the offices of charity, he gave up his residence in a state and city where he had passed many years, respected, useful, and happy. A few years after his removal to New Brunswick, he erected a handsome and commodious dwelling-house. In superintending the improvements around him, and in cultivating several lots of ground which he had purchased in the vicinity of the town, he found employment and recreation; but much of his time was given to the promotion of useful public improvements. Indeed no employment so accorded with his taste and inclination as that which contributed to the service of the public, or the church; of charitable or literary institutions. In avocations of this nature; in the enjoyment of as many of the felicities of life as fall to the lot of ordinary mortals; in the daily exercise of resignation and obedience to the will of heaven; of active kindness and good will to his fellow men, his days passed in a noiseless and placid tenor. His health suffered few interruptions for any length of time. He was subject to severe attacks of acute diseases, but although on many occasions he thought they would prove fatal, their effects were not lasting. From his plethoric habit of body, he was in constant expectation of terminating his days by an apoplexy. In the autumn of the year 1804, he experienced such a giddiness in his head, accompanied with a severe stricture around it, that he thought the hour of his dissolution at hand. Often during this illness, when he arose in the morning, he expected not to witness the close of the day, and when he lay down at night, he thought it extremely doubtful whether he would survive till morning. Of this event, however, he appeared to have no dread, although it impressed a seriousness on his mind and manners, yet it did not materially depress his spirits.

Frequently in his family devotions, he would bless God "that he was not to live here always," and often expressed his deep conviction of the total insufficiency of all earthly enjoyments to satisfy the desires of an immortal spirit.

During the last year or two of his life he had often complained of a pain in his side, which, although not acute, was troublesome. While attending the General Assembly of the Presbyterian church which assembled in Philadelphia in the month of May, 1806, he

found himself much affected by this complaint. He had not health sufficient to enjoy the society of his friends, but during the hours of business he was so animated by his concern for the church that he was enabled to discharge the duties of his appointment. On his return to Brunswick, his health appeared to be improved; he recovered his florid complexion, and resumed his usual avocations with his wonted zeal and interest. Through the summer he would sometimes speak of his decease as an event which he considered as by no means remote, but one which he rather desired, and for which he seemed perfectly prepared.

In October he attended, as usual, the court of common pleas for the county of Somerset, and soon after, the synod of the presbyterian church that met at Newark. At this time he took a severe cold, which apparently hastened the disease which in a few weeks terminated his life.

In the beginning of November the company, incorporated for the purpose of erecting a bridge over the Rariton at New Brunswick, were obliged by law to lay before the state legislature a statement of their accounts for the preceding ten years. The discharge of this duty devolved on colonel Bayard, as treasurer of the company. His health was so infirm, however, as rendered his attendance at Trenton somewhat hazardous; but his desire to fulfil his duty, and the opinion of his physician that a little excursion might be salutary, induced him to undertake it. The weather proved unfavourable, and this exertion was materially injurious to him. From this period his strength declined. The pain in his side increased, and his friends began to be alarmed at the progress of his complaint. It had now made such progress that he was unable to sit up for any length of time, or take any share in the intercourse of society with his family and friends. During this illness he indulged himself in often thinking and speaking of his deceased brother, and one night, awaking from sleep, and extending his arms, he exclaimed, "My dear brother, I shall soon be with you." Finding his strength decline fast, his views were directed continually to his heavenly home. He had arranged his temporal affairs two years prior to this period, but some changes in his family rendered some alterations in his last will adviseable. These were delayed in expectation of his eldest son from Philadelphia. On his arrival the proposed alterations were made, and the will signed on the 27th of December. Immediately after this solemn act, though now much enfeebled, so as scarcely to be able to converse on any subject, he took the op-

portunity of addressing two of his sons, the only persons then present, in substance as follows. "My dear children, I have been wishing for an opportunity of declaring my present views, and of bearing a testimony for my Redeemer before I was taken from you. I have been praying that God would enlarge my heart and give me freedom to speak a word in his behalf. You see me now just at the close of life; I have taken my leave of the world, and am ready to depart. I have no wish to live. Death has no terrors to me. What now is all the world to me? I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. From that time my hope of acceptance with God has rested on his merits and atonement. "Out of Christ God is a consuming fire." While he expressed these sentiments with an unusual glow of feeling, the entrance of a friend put an end to this pious address. On the next and following day he appeared so much better, that two of his sons, who resided at a distance, thought they might safely return home. But such was the rapidity of his decline in the course of the following week, that before the close of it they were again summoned to his bedside. His strength rapidly forsook him. He had for a length of time taken but little nourishment, and this little not from inclination, but merely from a sense of duty. On the last Sunday he had expressed a wish to have the prayers of the congregation of which he was a member, that he might be perfectly resigned to the will of God either in life or in death. On this Sunday, the 4th of January, the prayers of the church were requested, that in his last moments, this servant of God might experience such light and consolation from above as would sustain his faith and patience in his last trial, and so to animate his hope as to encourage and console those who should be witnesses of it. Never did prayers appear to be more distinctly answered. From this time his mind possessed an elevation and clearness, his heart a glow of feeling, and his tongue a freedom of expression which he had not experienced since the first of his illness. In the possession of these blessings, it was remarked to him, that such had been the particular petitions offered for him, and that it was believed to be an answer of prayer. "I believe it," he replied. "I thank my friends for their prayers."

Sitting up in his bed this day, on more than one occasion he expressed, in the most affecting manner, his faith in God, his

gratitude for past mercies, and his trust in the merits of his Redeemer.

Monday, January 5th. Early in the morning, after a rest of some hours, he awoke in great pain. About ten o'clock he obtained relief. His mind seemed to be lucid and composed. Looking up, and seeing his wife and children around his bed, he expressed himself nearly in the following words. "Oh my dear children, my dear wife, I shall soon be at rest: I shall soon be with my God. Oh glorious hope! Blessed rest! How precious are the promises of the gospel! It is, indeed, a glorious gospel. It is the support of my soul, in my last moments. I had always thought that I should be taken off suddenly; but it hath pleased God to try me with a long and painful illness. It has been very painful; but I hope I have borne it with patience. Pray for me, my dear children, my friends, that my faith fail not."

After a short pause he resumed: My dear children,

——— "the partners of my blood,
How you divide my wav'ring mind,
And leave but half for God." WATTS's.

"Oh how is my heart sunk with gratitude to God for having given me such dutiful and affectionate children. Live in peace and friendship with each other when I am gone. Blessed Jesus have mercy on me; Oh come quickly; Merciful God! how good art thou; I am an unworthy creature, but thou art a kind friend and father."

At another time while sitting up supported by his two daughters who attended him through his last illness, holding one of his sons by the hand, and looking intently in his face, he said, "My christian brother!" then turning to his daughters, he continued, "You are my *christian* sisters, soon will our present ties be dissolved, but more glorious bonds"— Here his voice and strength failed him, but his looks and arms directed towards heaven, expressed more than words could do the pleasure he enjoyed from the prospect of meeting his beloved earthly connexions in a better world.

Through the day awaking from a drowsiness occasioned by laudanum, administered to allay his pain, he repeatedly expressed his confidence in his Saviour, and his delightful anticipations of eternal happiness. Often he would say in a low voice, unconscious of being heard by any one, "Blessed Lord! Merciful Saviour! thou art my hope and trust. Come Lord Jesus, come quickly; but oh, thy will and not mine be done."

In the evening his respected friend and physician (Dr. Scott) held a short conversation with him, at which time his mind appeared to be calm and collected. The doctor inquired of his patient whether he was quite resigned to the divine will. "Perfectly, perfectly" was the reply. But on his patient's suggesting some apprehensions of the pain attending the last struggles of nature; the doctor remarked that he thought there was seldom much pain in death. "Ah," said the dying saint, "there are none who return from the unseen world to inform us on that subject." He had the most deep and solemn apprehensions of this serious hour in the midst of his brightest anticipations of future glory. During the night he enjoyed his rest without much pain. Once awaking, he expressed his anxiety to depart and be with Christ; after which he exclaimed.

"Oh glorious hour! Oh blest abode!
"I shall be near and like my God."

Tuesday, Jan. 6th. Through the day his fever was occasionally high, during which time his reason was not perfectly clear, but his soul seemed constantly engaged in prayer, which often broke forth in audible ejaculations. He complained of severe pain, yet never uttered a repining word. Seeing his wife and daughters near him, he tenderly and repeatedly kissed them, addressing them at the same time in terms the most affectionate and consoling.

Awaking about midnight, he appeared to be conscious of his approaching decease, and spoke of it as a most desirable event. He was asked by one of his daughters whether he would be pleased to hear a hymn repeated. On his expressing his assent, she repeated a beautiful and very apposite hymn from Logan.

In the course of this day a rapid change took place. His food for several days had been of the lightest kind. When he was urged to take some nourishment he would at first refuse it, saying, "It only prolongs my pain," but on further solicitation, he said, "If it is my duty, I will take it."

In the night, during one of his intervals of ease he said, "My dear children, you have been very dutiful and affectionate to me. May God bless you all; live in peace, and the God of peace be with you." He then exclaimed, "My God, my everlasting all; thou art my portion and my hope: Come Lord Jesus; Oh come quickly."

Wednesday, Jan. 7th. Through the last night he was composed, but on two or three occasions appeared to be in extreme pain.

About six o'clock the last convulsions of nature seemed to be hastily approaching. He was raised up in bed, and some liquid food was offered him; he took it evidently from a sense of duty, but asked for some "pure water" in preference. Having drank, he was asked "how he felt now;" "Tolerably," he replied; then extending his arms, "My dear children," said he, "now take a last farewel; do not question me any more; let me die in peace. Kiss me for the last time." Having kissed those who were near him, he continued, "Amen; farewel; an everlasting farewel; even so come Lord Jesus! Lord Jesus, receive my spirit."

A little after eight o'clock, though very languid and exhausted, he was able with support to sit up in bed. His sight was now so far gone that he was no longer able to recognise any object around him, yet his soul seemed to be fervently engaged in prayer. He was overheard at times to say, "The conflict is just over; Lord Jesus receive my spirit; dear Lord why so long—Oh come quickly."

His strength continued to fail rapidly, yet the powers of his mind were clear. From the state of his pulse his physicians thought he might yet live some days. In the course of the night, he had once or twice inquired if his eldest son, who was hourly expected from a distance, "had yet arrived;" but in the morning from the loss of his sight he was not able to distinguish him from his other children. Through the morning his afflicted friends and neighbours surrounded his bed, silent witnesses of his approaching decease, without the power of yielding him any essential aid. A little before one, by advice of the physicians, the female relatives were persuaded to remove into an adjoining chamber, when the last struggles of expiring nature commenced. They were short, but severe. About a quarter after one, his enlarged and pious spirit winged its flight to heaven, while the last words that escaped from his dying lips were, "Lord Jesus, Lord Jesus, Lord Jesus."

Such was the last scene in the life of this just and good man; this "Israelite indeed in whom there was no guile." As he had through life loved his divine master, with uncommon ardour, and had served him with distinguished zeal, he was not left in darkness or doubt at his last hour. Of his social and christian virtues, the world have had many proofs; but how affectionate and impressive were the last words he addressed to his afflicted relatives; what ardent attachment to his Redeemer; what profound resignation to the divine will; what uniform patience amidst acute

pain; what a holy solicitude after a better life shone forth in his last moments, those only know who witnessed this mournful yet consoling, this afflictive yet triumphant exchange of time for eternity!

On Friday, the 9th of January, his remains were interred in the burying place adjoining the church at which he had been accustomed to worship, followed by the most respectable inhabitants of New Brunswick. On the Sunday following a very impressive discourse, on the affecting occasion, was delivered by the Rev. Mr. Joseph Clark to a numerous audience, who freely mingled their tears with those of his afflicted family. From this discourse the character of the deceased will be taken, drawn from an intimate acquaintance with his life, his habits, and disposition. The subject of Mr. Clark's sermon was *liberality*; from a persuasion that this was the leading trait in the character of his departed friend. But, in the conclusion of his sermon, he takes a rapid survey of other traits in the character of the deceased, perhaps not less deserving of attention. "Formed," says Mr. Clark, "for active usefulness, his chief delight ever appeared to be in *doing good*. Did he lead the patriotic bands of his country? It was with the noble aim of repelling aggression; of rescuing his country from the most abject subjection, and of shielding her from burdens too oppressive to be borne by freemen. Did he preside in the public councils, and the courts of justice? It was his constant endeavour here to give energy to the principles of law and order, and to maintain the dominion of morals, truth, righteousness and peace. Did the interests of literature in our country call for a zealous patronage? He stood forth its devoted friend. Long and faithfully did he toil to nourish its infant and suffering institutions. The interests of religion warmed and engaged every faculty of his soul. He had felt its quickening power; he knew its vast importance to man. For the good, the present and eternal good of his fellow men, he ardently desired to see its truths prevail, and its sacred influence to be felt. From such motives he was ever ready, in the most liberal and active manner, to aid whatever promised to extend the empire of religion. He assisted in the various councils of the church, to which he was often called. Here he was always among the most zealous to preserve the purity of gospel truth and to promote the peace and prosperity of Zion. His hand was ever open to assist the needy, and both his time and purse were ever devoted to institutions of charity and public good. No ostentation marked his deeds of charity. Often in the

most private and delicate manner has he relieved the wants of the necessitous, and wiped away the tear of distress. In all his intercourse with society, his candour and gentleness, his open look, his affectionate manners, conciliated esteem and affection, while his good sense, integrity and benevolence commanded the respect of his numerous acquaintance."

Over his remains interred in the church yard of the presbyterian congregation at New Brunswick, a marble stone will soon be placed, with an inscription drawn by a friend who knew him intimately, and esteemed him highly.

RELIGIOUS AND MORAL ESSAYS.

ON THE DIFFERENT VIEWS AND EXERCISES OF EMINENT CHRISTIANS.

Agreeably to a promise at the close of my last essay, I now proceed to assign the reasons why I would give a decided preference to the former of the two systems of religious truth, or rather of practical piety, which were there noticed.

1. It appears to him most fully and directly to glorify the blessed Redeemer which the sacred scriptures assure us must be the effect of practical religion—the effect of the Holy Spirit's influence on the heart. The words of the Saviour himself, speaking of the divine Comforter are, "He shall glorify me: for he shall receive of mine, and shall show it unto you." John, xvi. 14. This appears to be of great weight. We are considering how the work of sanctification is carried on in the hearts of the true disciples of Christ. Now the first of these systems seems to make more of Christ or at least to bring him more constantly and directly into view and to make him more the medium of every blessing and every grace than the second. In the first Christ is indeed the Alpha and the Omega of the believer's exercises. They all as it were originate from him, centre in him, and terminate upon him; and thus most of all glorify and exalt him; and if so, this system has the very signature of Christ Jesus himself as being most conformed to the gospel standard.

2. Agreeable to what has been stated it appears, in fact, that both the examples and the doctrines of the New Testament exhibit the believer as constantly *living*, as it were, upon the Saviour, and deriving the strongest motives to the love of God, obe-

dience to his will and commandments, devotion to his service, and the abhorrence of all sin, from strong and lively views and actings of faith on the Lord Jesus Christ. Thus we find the apostle Paul declaring, " Through Christ strengthening me I can do all things—The life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me—God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ—Oh wretched man that I am who shall deliver me from the body of this death! I thank God through Jesus Christ our Lord."

3. The first system appears to me to draw into operation, much more powerfully than the second, the principle of *gratitude* to God and Christ, which, if I mistake not, is exhibited in the New-Testament as the great spring of evangelical obedience, and which must from the nature of its operation, have the most powerful effect in producing a hatred and avoidance of sin, and the most cheerful, vigilant, active and persevering discharge of every duty. When the Redeemer is continually and immediately regarded as the source of all the christian's supplies of grace, as well as of his eternal hopes, it is plain that gratitude to him will be more steadily and ardently prompted, than when he is less directly and constantly contemplated. Now gratitude to God for the unspeakable gift of his Son, and to the Saviour for the rich benefits which he procured for his people by his obedience and death, and which by his grace he brought them to seek and to accept, seems to be every where represented in the gospel as the most cogent and constraining motive that can operate on the mind of a christian. I am, indeed, ready to admit, not only that there is such an affection of the mind as a *disinterested love of God*, or a love of the divine character and attributes, for what they are in themselves, but that there is no sanctified soul that is wholly a stranger to this affection. But still, as gratitude for benefits personally received is a most amiable and excellent quality in itself, so I think that no one can attentively read the epistles of the apostle Paul, without seeing that a sense of his personal obligations to his divine master, or an inexpressible gratitude to God for his pardoning mercy in Christ Jesus, and for all the hopes and benefits of redemption by him, was that which most of all fired his

soul, carried him forward in duty, rendered sin intolerably odious, and the promotion of the divine glory supremely desirable. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15. Of real and lively gratitude to God this is the natural, and therefore must be the uniform effect. It constrains the soul to devote itself, in the most unreserved and pleasing manner, to the love, service and obedience of a God, to whom it perceives itself so infinitely indebted, and toward whom it is drawn by the most tender and endearing bonds. All his laws, all his will, all his appointments, become its very choice and delight. The most evangelical repentance flows spontaneously from this affection, and sin never appears so detestable, and a deliverance from it so desirable, as when, in the strong exercise of gratitude to God for an interest in Christ, all fear of its punishment is for the time banished from the mind. A system which most effectually and permanently excites this affection, seems to claim the preference to every other.

4. The former of the two systems which have been mentioned is, beyond question, best calculated to afford relief to the mind when bowed down with a deep sense of sin, and to pour the balm of consolation into every wounded spirit. To those who are in these circumstances, (and perhaps a large majority of real christians are, at one time or another, in them) nothing affords such relief as a clear perception of the fulness of Christ, and the freeness of the offers of God's mercy through him. Nothing but views of this kind often stand between the soul and the most gloomy despondence. By apprehensions of the all-sufficiency of the Redeemer, and his readiness to receive and accept the very chief of sinners who cast themselves upon him for pardon, sanctification, and salvation, the weary and heavy laden spirit is eased of its burden, made to rejoice in hope of the glory of God, and to run with fresh alacrity in the paths of holiness and peace. Whereas, on the other hand, by adopting a system more legal, or in which the Saviour is not so clearly and fully exhibited, the mind, if it be not wholly discouraged, is held in bonds of the most slavish fear, and is discouraged from vigorous exertions to overcome temptation and to perform duty, and perhaps to the very end of life is divided between a small measure of hope and a large portion of dread, in regard to its final destiny. Now, as the gospel every where pro-

fesses to be the sensible sinner's hope, and to offer consolation to those who are truly grieved on account of sin, that system which performs this most effectually, is likely most closely to agree with the gospel.

5. From the best observations I have been able to make, it appears to me, that though there have been many eminent christians in both the classes that have been mentioned, yet *on the whole* the greatest number of such christians have been, and still are, found in the first class. In this class, especially, I think we shall find the most of those who exhibit strongly that unequivocal evidence of genuine christianity—*a readiness to do and suffer much for Christ*. To this class, without doubt, belonged almost all the reformers from the superstition of popery. Luther's commentary on the epistle to the Galatians shows most clearly what was his standing; and the other reformers, however they might differ about church order, the eucharist, and the doctrine of predestination, differed very little, if at all, from Luther, in making Christ the sum and substance, the beginning and the end, of their practical religious system. In like manner, at the present time, the Moravians, and other christians, who, after their examples, are most extensively and zealously engaged in propagating the gospel among the heathen, clearly belong to the first class; and I know not if the missionaries themselves will not to a man be found to be included in it. I do not here forget what I have repeatedly and cheerfully admitted, that men of the first distinction both for personal piety and public usefulness, have been found in the second class. But at present it will be observed, I am not speaking of *individuals*, but of the classes severally *taken in gross;* for it is by this that we are most likely to ascertain what is the proper, natural, and general tendency and effect of a system. Individuals may be, and often are, much influenced by some peculiarity of mind, habit, or education. But when we view the general complexion and character of a large number of persons collectively, who embrace any set of doctrines as distinguishing them from their fellow christians, then we are most likely to see what is the native and genuine fruit of those doctrines—what is their true and general influence on practice. Now, if I mistake not, the application of this criterion will show to a careful and candid observer, that the tenets of the first class have *generally* a better practical effect than those of the second: and if this be so, it is a most weighty consideration in favour of the distinguishing principles of that class; for the trial of religious truth by its

moral influence; or by the good effect which it produces on the heart and life, is one of the best to which it can ever be brought. It is that which our Saviour himself recommends: "By their fruits ye shall know them."

On the whole, therefore, let those whose sentiments are *pre-eminently evangelical* cherish and cleave to them, as unquestionably warranted by the clearest evidence of scripture. Let them cultivate a catholic and charitable spirit toward all who hold the essentials of religion, and willingly receive from those who embrace a system less pure than themselves, any hints or observations that may be advantageous; but let them neither be shaken in their principles nor debase them with any heterogeneous mixture.

A

MISCELLANY, ORIGINAL AND SELECTED.

THE WORLD AS IT IS.

No. II.

Audire, atque togam jubeo componere quisquis
Ambitione mala, aut argenti pallet amore,
Quisquis luxuriâ.

"THE castle of Deloraine, bosomed among the oaks of an ancient forest, formed an august feature in the landscape seen from the windows of Mr. M—'s library. 'I have frequently been surprised, sir,' I observed one day to my friend, 'that in all your discourses on the nature of *The World*, you have never adduced Deloraine in illustration of your opinions. *There*, even *I* confess, is the world indeed.' 'It certainly is;' he replied, 'yet the world has no proper locality: it abides as frequently at a cottage as at a ducal residence.' Without pausing at this rather mysterious assertion, I continued, 'But were *your* ideas realized, the pile would soon crumble into ruins: for on the principles supported by you, the very possession of such a palace as this can never consist with pure religion.' 'Arthur, things are as we make them: there is no evil inherent in the rock and lime of which the shell of this castle is constructed; nor in the more splendid materials that compose its internal decorations. Far be it from me to plot the destruction of Deloraine;—remember the sublime observation of a devout nobleman of France to his patrician friends, 'I do not want you to dismantle your chateaus, and

to devastate your gardens; *let the ruins be in your own hearts!* You attribute to me the sentiments of an anarchist. Were the Duke to dilapidate his castle and renounce his hereditary honours, I should consider his conduct as deeply criminal; as by so doing, he would desert the responsible and highly important station in which the Governor of the universe has thought fit to place him. Religion does not require us to dissolve our civil establishments, but to preserve them from abuse and corruption. With regard to our superiors in rank, we are expressly commanded to render honour where honour is due; and even to SPEAK evil of dignities, characterizes, according to inspired authority, those who insult God by perverting his grace to purposes of lasciviousness. 2 Pet. ii. 10. Jude 8. It does not follow, that because a man is a nobleman, he cannot therefore be a christian; his title is not the necessary cause of vanity, nor his estate of prodigality. It is indeed asserted, that few noble are called; but the very assertion itself intimates that *some* are: and at any rate it does not confine salvation to plebeians. If few noble are called, few also of the bulk of mankind are called; for when our Saviour declared that few enter in at the straight gate, he spoke of the human race in general. Now we can refer to the most perfect examples of the vital efficacy of religion in the persons of nobility. What was the nobleman I just alluded to, the Marquis De Renti? What was Lady Russel? Nay, to go to the summit of distinction, royalty itself is compatible with the most unadulterated religion, of which I need only instance Jane of Navarre and the consort of our third William. I could never encourage a proposal to demolish either a Duke's palace, or a Duke's privileges; nor to blend the regal, patrician, and plebeian proportions of society into an undistinguishable mass; convinced as I am, that schemes of this description evidence on the part of their projectors, ignorance both of human nature, and of sound philosophy. If depraved princes and patricians desecrate their rank, this is not because they *are* kings and nobles, but because they spring from the same corrupt source as their inferiors, whose jealousy and hatred towards those about them evince a common origin without further proof. Let me see; we have about three hundred nobility: now take out at random three hundred artisans and husbandmen; and it will be found on examination, that the proportions of virtue and vice between the two parties are probably equal. You weigh three hundred men against two hundred and fifty; and there is an equipoise! Let the two parties make an interchange of rank and

opulence; and you will find, in less than a month's trial, that the coronet and the palace have found in the persons of the strangers their former possessors, *men;* and perhaps that the coronet is tarnished, and the palace polluted precisely as before. I have not so much sickly and indolent charity for my species, as to believe, that any of your equalizing plans proceed from a disinterested and virtuous anxiety to reform and bless the world; but on the contrary, from an eagerness to enrich the speculator with the solid spoil of his projects. He foresees a scramble, and of course to none so profitable as to himself: though, as it generally happens, look to France for instance, the scrambler is levelled in his turn; and so the game goes on. A political theorist is any thing but a patriot: he hates royalty on the ignoble principle of rivalry; and hence a jacobin, as I once heard an expert analyst of the human character define him, is *a man who hates kings because he is not a king himself.* If a man would benefit his country, he must learn to regulate and to restore; not to disorder and to destroy. We have heard of the amputation of diseased political members in order to effect a cure of the whole system; and certainly this remedy has *one* advantage, which is, that it is easy enough for any clumsy operator to hack and hew till the limb falls off. But who is to heal the wound, and what if the patient die in consequence of this untimely severity? Dismantle this castle, and build hovels of the fragments; and what shall we do next? Why, throw down the hovels in *their* turn, and retire to caves and forests, and there banquet upon acorns and crabs, till all our salvan philosophy terminate in bloody frays about who shall have most; the athletic pillage and murder the feeble; the executioners themselves die of hunger and cold; and so the whole republic is annihilated. You see, Arthur, what must be the final result of every system not founded on a conviction that THE CREATURE WAS MADE SUBJECT TO VANITY! When the restless spirit of man busies itself in innovation, what can regulate and limit its agency? It is attempting with the Persian to fetter the billows. I return to my original position: things are as we make them. The world may be, and ought to be USED; use and abuse are by no means convertible phrases. The possession of Deloraine, with its appendages of title and wealth, may be no more detrimental to its owner in a moral view, than the mud cottage on the waste to the warrener. The Duke may contemplate his castle with as little vanity as the warrener his cottage.' I now thought it expedient to assail my companion on another ground, with 'Well, sir, but you will al-

low that the world has a stronger hold on the Duke than on the warrener, because it affords him greater possibilities of happiness.'

'I doubt that. Recollect what King Henry, when personating a common soldier, said to one of his men: 'I think,' said the supposed plebeian, 'the king is but a man as I am: the violet smells to him as it doth to me: the element shows to him as it doth to me: all his senses have but human conditions. His ceremonies laid by, in his nakedness he appears but a man: and though his affections are higher mounted than ours, yet when they stoop, they stoop with like wing.' I believe that the Duke would authenticate this philosophy of Shakspeare. Do not imagine that ducal possessions exempt their possessor from the primeval curse; participation of *that* is the only natural equality of mankind. The Duke may be said to earn his bread by the sweat of the brow.'

Arthur's respect for the speaker here prevented incredulity from venting itself in a laugh. He continued grave, and only replied with unwonted haste, 'I was not born to comprehend paradox. If you mean that his Grace's forehead exhibits the effects of violent exertion after a fox-chase, I will allow that he literally earns his *pleasures* with the sweat of his brow; but in other matters it is not his own fault if he suffers by exertion. I fancy he may *buy* his bread with forty thousand a-year without the trouble of working for it!'

'The possessions of this world are inseparably connected with disquietude and labour. If the Duke had nothing to do but receive the rental of his estates, put up the revenue, turn the key of the iron chest, and then hurry away to pleasure, your fancy might be pretty correct: but I perceive you have yet to know, that overseers are to be themselves overseen; his Grace must act with the vigilant prudence of a man who carries his little chronometer into a London crowd, who, as the epigram says, must

Pocket his watch, and watch his pocket too!

Landed property of forty thousand a-year is divided into distinct estates and then subdivided into farms, and each portion, whether estate or farm, has its leases, repairs, and so on: and now an unruly tenant must be managed; now a law suit must proceed; and a thousand other vexations arise in every variety of teazing importunity. Estates will never take care of themselves: so that were the Duke to entrust all to servants, his Grace would in due time change places with the steward, and instead of residing at

the Castle, take up his quarters at the Lodge. Those noblemen who know nothing of their estates but from their agents, afford to servants opportunities of gradually supplanting their masters; which, while man is what he is, will not be neglected. As the Duke cannot prevent his demesne from producing thorns and thistles, so neither can he avoid that other consequence of the curse which condemns all mankind to some species of servitude. His Grace is, in one sense, no more independent than his tenantry: both are obliged to work; and they work for each other. As to his possessing greater possibilities of happiness, he possesses them as far as felicity is the natural production of the earth, and as a *man*; but no farther. If he be a *Christian*, he will indeed know, that felicity of a more sublime character is confined to no degree of distinction or affluence. He will know, also, that such happiness is conveyed to man through earthly channels; for a person's property may providentially become the second cause of good. Let a man act as the steward of his wealth, and not as its absolute possessor, and *then*, I believe, that he will gather figs of thistles. *You* suppose, that the Duke is happy, because he possesses a feudal palace and all the circumjacent country.'

'And you imply that he is *un*happy, because he *has* all that property.'

'No. I am only asserting, that a gigantic fortune affords to its owner no immunity from the universal lot of mankind, from disquietude and labour. With regard to happiness, I incline to think that the capability of securing this undefinable entity is bestowed upon all equally. My wish is to convince you, that terrestrial things have a *natural tendency* to produce vexation and toil; that they are in themselves unsatisfactory: the more we have, the more we crave. But their effect is yet more pernicious, in that they fetter our affections, and tempt us habitually to forget concerns more indispensable.'

'Then, sir,' I replied, 'it follows, that the more a man has, the farther off he is from religion. Alas for the Duke of L——!'

'You *will* misunderstand me. I allow no such consequence; because this might induce a farther consequence, namely, that a human being born to ducal honours and opulence has an unequal hope of future felicity. You would also make me argue, that a man's moral excellence must be exactly parallel with his wealth; but you should consider, that a person coming into life under the circumstance of his Grace, is familiarized from infancy to man-

hood with the appropriate splendors of his situation, and probably thinks no more of them than I do of the humble, and comparatively beggarly, conveniences of this house. Now the warrener yonder thinks me as much above *him* as I think the Duke above *me;* and the estimate may be correct. The warrener perhaps imagines that were he in my situation he should possess unmingled happiness; and twenty years ago I used to imagine the same of the Duke's situation. I believe the warrener's opinions and mine to be equally just, that is, superlatively silly; for as far as I can philosophize from Scripture and experience, actual enjoyment is the result neither of rank nor riches, but of a principle independent of both, and which reveals the true secret of happiness to persons in every situation under heaven. A person may think that the Duke is happy because he is the first man in the country; but what is that to *him?* A noble, *as* a noble, feels no elevation from superiority over commoners. He may all the while be pining with jealousy, because the Lord Lieutenant of the next county has a higher office in the state, or a more superb palace. He cares not to vie but with his equals. Give me KINGS for competitors, said Alexander, and I will enter the lists at Olympia.'

On the morning after the above conversation passed, (of which I do not pretend to communicate a complete detail), we visited Deloraine. As we approached, the pile opened upon us with all the stern and sullen majesty of a baronial fortress. But I shall not detain you by a minute description. We entered by the eastern portal, and were conducted through a long suit of rooms till we reached the armoury. There was something in the warlike air of this apartment which seemed to realize the gorgeous legends of feudal romance. 'Who,' I exclaimed, 'does not lament that the age of chivalry is gone!' My companion smiled at my enthusiasm. 'The present race of warriors,' he observed, 'has restored the valour of that age; but its virtues appear to be whelmed in cold oblivion. Chastity and temperance were the characteristics of chivalry: but what would our soldiers and sailors think of a man who should seriously tell them, that the toils of war are not to be forgotten in intemperance and illicit indulgence! Our administration of what I have heard described as the martial philosophy of the gothic age is, I believe, the admiration of the fancy, which takes special care to separate from the imposing splendors of that system its perilous labours. We can peruse by a quiet fireside the adventures of steel-clad champions,

their miserable privations, their bruises and gashes, nay even their struggles with the most terrific energies of death; all these things, when dressed up with rock, wood, and water scenery, and the due quantum of a questionable passion, are the very fondlings of the fancy, and of the fancy only; for as to any practical imitation, we are all Sybarites.'

I scarcely heard Mr. M.'s remarks, being absorbed in the examination of two complete suits of armour that once invested some ancient croisaders of the family, fighting under Richard *Cœur de Lion*. My friend perceived that my imagination was marching in Palestine; and in half whispers thus proceeded, 'A person whom the sight of these antique relics transports into fairy land, has never heard much of the dull story of life: he is offended by any sober intimation of the black guilt which they instrumentally perpetrated. Life is not the play-ground of the fancy: it is a state of probation: and the croisader's zeal to rescue the holy sepulchre from the infidels was a combination of the murderous passions with the religion of romance. To tread the circle of every day duties is a penance far more severe than ever constituted the preparatory ceremonies of knighthood, a penance I mean to those who do not view life as it actually is. For after all we must come down to realities: there is no nourishment in high flavoured dainties.' Mr. M. went on thinking aloud, and apparently not disturbed by my inattention. At length he cried, 'Arthur, don't you wonder at my indifference? I have seen this armour fifty times before. To *you* it is perfectly novel. Its possessor seldom enters this apartment, and it is now opened but for strangers, or to be periodically cleaned. Dissolve the spells of novelty, and the vision gradually vanishes.' I could no longer contain, 'Why, Sir, you would persuade me that there is *nothing* in all this!'

We then visited the chapel. This edifice remained as it was before the reformation, and now was never used, as the household attended the parish church. I was almost appalled by the gloomy aspect of the place. The stained glass, the lofty arches, the sepulchral effigies of warriors and statesmen, the confessional, and all the barbaric magnificence of the ancient faith, filled the mind with corresponding images of grandeur and sublimity. 'Another instance,' uttered my cruel companion, 'of the world's unseemly intrusion!' 'What has the world to do *here*?' I quickly replied, 'Hence that world is excluded. This is the sacred retreat of religion.' 'The throne of gorgeous superstí-

tion. But, Arthur, do not suppose that I am more insensible than yourself to the beauties of architecture, painting, and sculpture. Often as I have visited this place, I think that St. Hubert's chapel contains the most interesting assemblage of art that the fancy can desire. But do not affix ideas of devotion to glass, and marble, and canvass; nor accuse me of austerity in affirming, on authority indisputable, that we must worship in spirit and in truth. Our ancestors converted their sacred edifices into exhibition rooms for artists; and images originally intended to represent objects of adoration paved the way to the most abject idolatry. *Our* church preserves the true mean between the sordid negligence of some of the separatists, and this harlotry of the Romanists. I barely insist that a beautiful chapel has no power to impart moral beauty. As far as Christianity will purvey to the arts, the most inveterate anti-christian will avail himself of its assistance. Michael Angelo having caused a man to be extended on the wheel, directed that he should be stabbed on such parts of the body as he supposed would occasion the most excruciating torture, that he might represent the agonies of death in the most natural manner; and from this the artist painted The Crucifixion!* A worldling will gladly decorate his dining room with representations of such awful scenes as the Agony in the Garden and the Last Judgment, because the pictures may exhibit the triumph of graphic science. And yet his table is thronged by characters who laugh to utter scorn any idea connected with the exhibition on the wall, and do at the time CRUCIFY THE SON OF GOD AFRESH AND PUT HIM TO AN OPEN SHAME!'

'Yes, sir; but that is the conduct only of profligates. Surely you do not include in this censure others.'

'I include all who are not genuine Christians; even the men whose conversation is modest, and whose habits are temperate. Sobriety and temperance may coëxist with the most bitter infidelity. If the conversation of the dinner party be neither blasphemous nor impure, it may yet be sprinkled with infidelity, not gross perhaps, and therefore more seductive and malignant. An unbeliever is not necessarily a sensualist: his temptations are of an intellectual description: his passions are quiet, but his understanding is the busy genius of darkness. By confining religion

* This is told on the authority of Dr. Young, who wrote some lines on the circumstance:

While his Redeemer on his canvass dies,
Stabb'd at his feet his brother welt'ring lies, &c. &c.

to sobriety of conduct, we omit the inspired description of the influence of the Gospel to *one* of its effects, and to one which many probably fine to be the easiest: we are required to live not merely soberly, but RIGHTEOUSLY AND GODLY IN THIS PRESENT WORLD.' 'Appeals to Scripture I am not prepared, sir, to answer. If the world *be* what you esteem it; if human nature be thus corrupt; if Christianity be related except when it ministers to the fine arts, I would be convinced of all this by reason; for I presume that you do not plead for a faith irrational.'

As we left the Castle, my uncle inquired how the Duke was, who, as I then learned for the first time, was languishing under a fracture. The porter informed us, that his Grace had passed an unquiet night, and that he was unable to take any nourishment. I rather sunk at this tale.

As soon as we were out of the servant's hearing, my companion darted upon me with, 'So you see, Arthur, what it comes to! *Now* what is *The World* to the Duke of L——! Possessed of all this extensive edifice, he is confined within the narrow dimensions of one chamber. With forests and parks stocked with game of every sort, with lakes abounding with fish, with gardens and hot-houses full of every variety of fruit, with cellars overflowing with the wines of all countries, he can take nothing. He would at this moment sacrifice half of his estate to insure a day's quiet. We must estimate every thing according to its actual value, and its value when most wanted. The duke is now just on a level with my labourer, who lies in the county infirmary under the effects of a similiar accident. They are both well attended; but no medical science can do for the Duke what it cannot equally do for the peasant.' 'But all Dukes do not fracture their limbs.' 'No. Nor do all peasants. I only wish your *reason* to tell me, what is the specific value of the world's most splendid possessions, if they are so easily alienable as to be lost by a fall from a horse.' 'Well, then, I will grant that, in peculiar cases, their value is gone.' 'Ah, sir Arthur,' returned my companion, 'you see that your favourite's estimate of honour is something more than an apology for cowardice. 'Can honour set a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honour hath no skill in surgery then? No. What is honour? A word. Who hath it? He that died o'Wednesday. Doth he feel it? No. Doth he hear it? No. Is it insensible then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll none of it.' And the value of earthly possessions

amounts to just the same. It may seem irreverent to couple with the inquiry of a voluptuous wit a citation from Scripture. But I may here ask, WHAT IS A MAN PROFITED, IF HE GAIN THE WHOLE WORLD AND LOSE—I will not complete it by adding, HIS OWN SOUL, but even his health and tranquillity!'

We walked slowly through the park, while my friend repeated with impressive interest that fine passage in Henry the Sixth, where Warwick, expiring of his wounds, thus takes leave of the world:

> These eyes that now are dimm'd with death's black veil,
> Have been as piercing as the mid-day sun,
> To search the secret treasons of the world.
> The wrinkles in my brow, now fill'd with blood,
> Were likened oft to kingly sepulchres:
> For who liv'd king, but I could dig his grave?
> And who durst smile when Warwick bent his brow?
> Lo, now my glory smear'd in dust and blood,
> My parks, my walks, my manors that I had,
> E'en now forsake me: and of all my lands
> Is nothing left me, but my body's length:
> Why, what is pomp, rule, reign, but earth and dust?

You will probably perceive with some surprize Mr. M—'s familiar acquaintance with Shakspeare. But my friend had the touch of Midas. In that great poet he recognized a moral philosopher who was deeply versed in the science of human nature. Garrick complained of one whose declamation roared while passion slept; but he added, *when Shakspeare wrote, he dipped the pen in his own heart!* The observation would by many be thought equivocal; and it is capable of an interpretation which might have startled and offended the bard's idolater, who yet could not be ignorant that the most interesting and even instructive scenes in Shakspeare are disgraced by ribaldry, and polluted by licentiousness!

IN looking over the state trials lately, I met with an interesting account of the behaviour of a person executed for misprision of treason during the reign of James I., which I thought might be deemed worthy of a place in your useful miscellany. The circumstances that brought him to his end are as follows:

About nine years after the execution of the persons who were condemned to die for the Gowrie conspiracy, one *George Sprot*, a notary at Ayemouth, in Scotland, was seized, as being

privy to that serious affair. He had whispered among several persons, as we are told by Dr. Robertson,* that he knew some secrets relative to the conspiracy. The privy council thought the matter worthy of their attention, and ordered Sprot to be apprehended. With great signs of penitence, he confessed all the circumstances of the affair that came within his own knowledge. According to his account, Logan, of Restalrig, a gentleman of fortune, but of dissolute life, was privy to all Gowrie's intentions, and an accomplice in his crimes. Mr. Ruthven, he said, had frequent interviews with Logan, in order to concert the plan of their operations; the earl had corresponded with him to the same purpose; and one Bour, Logan's confidant, was trusted with the secret and carried letters between them. He affirmed, that he had read these letters. Some of them being in his possession, were produced at his examination On the authentication of these papers, and his own confession, Sprot was condemned to be hanged at the Market Cross of Edinburgh, as guilty of misprision of treason, an expression which in *law language* denotes the crime of concealing a conspiracy.

We have no further information concerning this deluded man, but the account of his behaviour at the place of execution, which, indeed, was remarkably penitent. Yet, pleasing as it is to see an offender go out of the world in a spirit of humiliation, and the enjoyment of hope towards God, it is far more satisfactory to have such an account preceded by some well authenticated memorials of his conversion to God, before the solemnities of a dying hour have begun to operate on his mind. There is likewise less, in such a case, to foster the delusion of those who are apt to abuse the account of a late repentance, by encouraging the dangerous hope that such may be *their* end, though they still continue in a sinful course of life.

But though we have no account of Sprot's life, except what relates to the cause in which he suffered; it should be remembered, that even with respect to that affair, he does not seem to have acted in a single instance as an accomplice in the treason, though he was in the secret of the conspirators. It should be noticed likewise, that although he appears, in the report of his execution, to burst all at once upon us in the character of a humble and peaceful penitent; yet that some time for recollection intervened between his condemnation and his execution. In this in-

* History of Scotland, vol. II. book VIII.

terval he was attended by several ministers, who, from what is related of their behaviour to the prisoner, both in his examination and on the scaffold, appear to have been men who would not be wanting in that searching kind of treatment, necessary to the production of a deep and well ascertained repentance. We may hope, therefore, that what is now to be related of Crichton's last moments, is not to be ranked among those blazing accounts of the faith and hope of dying profligates, on which considerate minds have sometimes had a doubt, whether they should regard them as exhibitions of the force of enthusiasm, or as proofs of the power of divine grace. Unlike some of the accounts here referred to, the following details are not marked by any thing like exultation: their predominant character is a spirit of humiliation. The delinquent, though peaceful, does not triumph: appearing all through the record a contrite sinner, we hope there will be found in the great day reason to rejoice over him, as one instance among thousands and tens of thousands, of *the tender mercy of our God*.*

When he was brought to the place of execution, he repeated the depositions he had made before the privy council concerning the conspiracy, and declared, that he was "most sorry and grieved that he had offended God, and the king's majesty, in concealing such a vile, detestable, and unnatural treason; and that had he a thousand lives to render, and were able to suffer ten thousand deaths, he should not think them a sufficient satisfaction and recompense for his offence."

After this he made an acknowledgment which has been often heard from those who come to an untimely end. He attributed his ruin to his associating with wicked company. He acknowledged that his "haunting with *Restalrig*, who was a man without religion and subject to many vices, as also his continually being in company with the Laird of *Bour*, who likewise was irreligious, and his being drawn by them into their matters, brought him from one sin to another, and consequently upon this grievous crime, for which most justly, worthily, and willingly, he was now to render his life."

Having earnestly exhorted the vast crowds that surrounded the scaffold to beware of evil company, and especially of those who were destitute of religion, he fell upon his knees before them all, and prayed in these words:

"O Father, how shall I call Thee Father, that am so unwor-

* Luke i. 78.

thy to be called thy son? I have wandered astray like a lost sheep, and thou of thy mercy hast brought me home unto thee, and hast preserved my life from many dangers until this day, that I might reveal these hidden and secret mysteries, to mine own shame and thy glory. Thou hast promised, that whensoever a sinner, from his heart, will repent and call to thee, thou wilt hear him, and grant him mercy."

In this strain he continued praying for a considerable time, to the great admiration of all who heard him. After which one of the ministers who attended on the occasion prayed, with whom Sprot joined, repeating his earnest cries, "that God would forgive his sins, and receive his soul to mercy." Then standing up, he made several requests, among which this particularly deserves to be noticed, as serving to show how truly concerned he was that others should profit by his awful example. He desired all the ministers who were present, "that wherever they went, they would proclaim in the pulpit his confession of his crime, his sorrow for it, and his hope that God would pardon him." And so earnest was he that this might be done, that not satisfied with making the request, he obliged all the ministers who stood near him to bind themselves to the fulfilment of it, by solemnly giving him their hands on the agreement.

The executioner then came to him, and asked forgiveness of him. To whom he replied, "with all my heart. You do but your office, and it is the thing I desire; because suffering in my body I shall in my soul be joined to my Saviour."

The whole of this scene must, without doubt, have been deeply impressive. But there remains a concluding circumstance to relate, that must have wrought up feeling to its highest pitch. Sprot ascended the ladder with the halter about his neck, and hands untied. When he had reached the upper part of it, he desired permission to sing the sixth psalm, and requested the people to join him. This being granted, he led off the psalm himself with a loud and strong voice, though naturally "a weak spirited man, and of feeble voice and utterance." His own voice, however, was soon lost amidst the thousands who joined with him in singing those penitential words. The psalm being ended, he commended his soul to God, tied a cloth over his eyes, and was then cast over the ladder: "so ending," says the account, "this mortal life."

Before he was turned off, he had promised to give the spectators some sign at the last gasp, in confirmation of the truth of

what he had deposed. He was enabled to perform his promise. This extraordinary circumstance is thus related in the first volume of state trials. "When he had hung a pretty space, he lift up his hands a good height, and clapped them together aloud three several times, to the great wonder and admiration of all the beholders."

WHATEVER is injurious to piety must be a proper subject for animadversion. Those, indeed, who act in open hostility to christianity, are not likely to be checked by any observation; but the *friend* of christianity will surely not be offended if it is suggested to him, that he may possibly have injured the cause, which it is his earnest desire to support, by countenancing a practice which, though highly injurious, is not uncommon: I mean the practice of telling anecdotes of mistakes which have been made in reading the scriptures at church. The most solemn parts of the word of God are, by these means, connected with some *ludicrous* idea; an idea which, perhaps, can never be erased from the mind, and which effectually prevents the impression that these passages are calculated to make: for I suppose it will be granted, that a *serious* and a *ludicrous* impression cannot be made at the same time. This being the case, we can hardly imagine that the greatest enemy to religion could have hit upon a better expedient to promote his designs, than the practice here alluded to. In order to perceive its full effect, we have only to suppose that the *whole* of the church service, and *all* the most striking parts of scripture, had some ridiculous story connected with them.

I was lately in a large company at a friend's house, when the conversation took the turn in question. Several clergymen were present of great learning and piety, between whom much useful conversation had previously passed. One of them happening to tell a story of a strange blunder made by a parish clerk, it was immediately followed by another, till the whole company catching the contagion, almost every one had some laughable story of the same sort to relate. Several young persons were present, who seemed so much to enjoy the conversation, that I apprehend they never will read or hear the texts which were mentioned, without associating them with the anecdote that caused so much mirth.

I will likewise take the liberty of mentioning another practice, which I have often witnessed, and which, though not pre-

cisely the same, is very similar in its effects: I mean the talking on religious subjects in a manner which has a tendency to excite laughter. Some persons, from their peculiar turn of mind, are much tempted to this. I do not mean to charge them with want of reverence for religion, but whilst they indulge themselves in this way of talking, they are not aware of the impressions which they may be making on the minds of others. All such as have a natural turn for wit and humour should here be on their guard. Religion is not a *gloomy*, but it is a *serious* thing.

The subject of this paper may, perhaps, appear strange to some who have never met with any thing of the kind: many, however, I am convinced, will feel its importance.

O. R.

It is impossible not to feel the force of O. R.'s animadversions. No small portion of blame, however, is also due to those clergymen, who, by their careless and incorrect manner of reading the scriptures, furnish matter for ludicrous anecdote.

Christian Observer.

Most of your readers are probably acquainted with the character and writings of that great and good man Mr. Baxter. In the last age he had the signal honour of obtaining the praises of those whose political principles and prejudices might have been likely to render them less sensible to his worth. Bishop Gaunden says, "he cannot but commend the learning, candour, and ingenuity of Mr. Baxter." Bishop Stillingfleet styles him "our reverend and learned Mr. Baxter." Bishop Patrick speaks in commendation of "his learned and pious endeavours." Bishop Wilkins declares, that "if he had lived in the primitive times, he had been one of the fathers of the church." Dr. Barrow declares "his practical writings were never mended, his controversial ones seldom confuted." Burnet speaks of him as "of a person of great devotion and piety, and of a very subtle and quick apprehension." Dr. Sherlock declares, that "he was reconciled to hard names and hard censures, by considering that Mr. Baxter himself could not escape them, who had deserved so well for his pious labours." I might add many other honourable testimonies to his superior worth, and to the merit especially of his practical writings. Like the writers of his age, he is undoubtedly prolix, and, in our times, wherein this is a fault not easily forgiven, it was an eminent service which Mr. Fawcett rendered to the world, by abridging some of Mr. Baxter's practical pieces: his Saint's

Everlasting Rest, his Dying Thoughts, and Converse with God in Solitude, &c. There are still others of his practical writings which require, and would well reward, the trouble of abridgment. There is one of his works, the Narrative of his Life and Times, which contains some curious historical information concerning the eventful reign of King Charles I.; but it is so much occupied with an account of the theological discussions and disputations of the times, as to have become in a great part of it uninteresting. There are, however, some passages which appear to me likely to be highly useful in a practical view; and as the book is now not very commonly known, and as I observe that you (very judiciously I think) give admission where it is deserved, to extracts from authors whose writings have ceased to be very generally read, I purpose, with your approbation, on some future occasion to send you a few extracts from the part to which I have been alluding. At present I will confine myself to the mention of a circumstance which appears to me to contain so much instruction, and to suggest so many important reflections, as to render it not unworthy of a place in your valuable Miscellany. The commendations which I have above given of Mr. Baxter's understanding, knowledge, and integrity, will not be without their use; because it will be material to remark, that the person to whom the circumstance which I am about to mention related, was not a dull or an ignorant man, but a man of superior penetration and knowledge. When the civil war broke out between Charles the First and his parliament, Mr. Baxter was minister of Kidderminster. The dreadful state of a country at such a season, and the distressing condition of those who have no taste for such turbulent scenes, nor strength nor spirits to struggle through them, is well described by him (after having mentioned several instances of the blind fury of the rabble) in the following words:

"For myself I knew not what course to take; to live at home I was uneasy, but especially now, when soldiers of one side or other would be frequently among us, and we must be still at the mercy of every furious beast that would make a prey of us. I had neither money nor friends: I knew not who would receive me in any place of safety; nor had I any thing to satisfy them for my diet and entertainment. Hereupon I was persuaded by one that was with me to go to Coventry, where one of my old acquaintance was minister. So thither I went with a purpose to stay there till one side or other had got the victory, and the war was ended, and then to return home again: for so wise in matters of war was

I, and all the country besides, that we commonly supposed that a very few days or weeks would end the wars; and, I believe, that no small number of the parliament men had no more wit than to think so too." At Coventry" (p. 44), says he, " I lived in the governor's house, and followed my studies as quietly as in a time of peace, for about a year; only preaching once a week to the soldiers, and once on the Lord's day to the people, not taking of any of them a penny for either, save my diet only." Having been called away for a short time to attend his father he settled again at Coventry, and followed his studies in quietness for another year. The police of a town afforded protection from pillage and violence, and many persons of studious habits fixed there also. " Here," says he, (p. 46) " while I lived in peace and liberty, as men in a dry house do hear the storms abroad, so did we daily hear the news of one fight or other, or one garrison or other, won or lost: the two Newbery fights, Gloucester siege, the sieges of Plymouth, Lyme, and Taunton, Sir William Waller's successes and losses; the loss at Newark, the slaughter at Bolton, the greatest fight of all at York, with abundance more. So that hearing such sad news on one side or other was our daily work. So miserable were those bloody days, in which he was the most honourable that could kill most of his enemies." Thus matters went on till the decisive action at Naseby, which not being far from Coventry, he went out of curiosity to see whether two or three old friends, who, he knew, had been in the parliamentary army, were dead or alive. And there, for the first time, he made a discovery which will a little surprise our readers of the present day. Let him tell it in his own words. (p. 50.) " We that lived quietly at Coventry did keep to our old principles, and thought all others had done so too, except a few inconsiderable persons. We were unfeignedly for king and parliament. We believed that the war was only to save the parliament and kingdom from Papists and Delinquents, and to remove the Dividers, that the king might again return to his parliament; and that no changes might be made in religion, but by the laws which had his free consent. We took the true happiness of king and people, church and state, to be our end, and so we understood the covenant, engaging both against Papists and Schismatics: and when the court news-book told the world of the swarms of Anabaptists in our armies, we thought it had been a mere lie, because it was not so with us, nor in any of the garrison or county forces about us. But when I came to the army among Cromwell's soldiers, I found a

new face of things which I never dreamt of: I heard the plotting heads very hot upon that which intimated their intention to subvert both church and state. Abundance of the common troopers, and many of the officers, I found to be honest, sober, orthodox men, and others tractable, ready to hear the truth, and of upright intentions: but a few proud, self-conceited, hot-headed sectaries had got into the highest places, and were Cromwell's chief favourites, and by their very heat and activity bore down the rest, or carried them along with them, and were the soul of the army, though much fewer in number than the rest, being indeed not one to twenty throughout the army."

Thus it appears, after the civil war had raged almost three years, when, as we should be now naturally disposed to think, all men of sense must have seen clearly that the monarchy was destroyed, or that at least all hopes must have been at an end of restoring it to any thing like efficiency, reverence, and vigour, in the person of the unfortunate Charles; that Mr. Baxter, and the men of knowledge and information in general with whom he was conversant, conceived that the king's opponents, to whom of the two parties they were rather inclined, (though they might be rather said to be neutral, having been condemned for their moderation, and sometimes treated as enemies, by the more violent adherents of both,) really meant nothing more than the restoration of his authority, securing by proper stipulations the nation's civil and religious liberties, and providing, if they might be able, some guards against the danger to which they conceived themselves exposed, from popery and evil counsellors.

In this state of things, the good man began to blame himself and other ministers for having forsaken the army, where they might have counteracted the first risings of these noxious principles; and for having betaken themselves to an easier and quieter life: and therefore late as it now was, weakly as his constitution had always been, and small as was his bodily strength, he thought it his duty to repair to the army, and to use his utmost efforts to bring the soldiers back to the principles of loyalty to the king, and submission to the church. "We have sworn," says he, (p. 52,) "to be true to the king, and his heirs, in the oath of allegiance: all our soldiers here do think that the parliament is faithful to the king, and have no other purpose themselves. If king and parliament, church and state, be ruined by those men, and we look on, and do nothing to hinder it, how are we true to our allegiance, and to the covenant, which bindeth us to defend the

king, and to be against schism, as well as against popery and profaneness? For my part, said he, I know that my body is so weak, that it is like to hazard my life to be among them, and I expect their fury should do little less than rid me out of the way; and I know one man cannot do much among them: but yet if your judgment take it to be my duty, I will venture my life among them." He was plainly told by an officer of rank, to whom he was expressing these sentiments, that if Cromwell should hear any soldier speak such a word, he would cleave his crown. Still, however, the good man persevered. He actually repaired to the army. He accompanied them during the remainder of the campaign in the West of England. He laboured with heroic courage and indefatigable diligence. Exposed to perpetual obloquy and insults, he stood his ground; and was not utterly without hopes of effecting his purpose, when his constitution being no longer able to struggle with the labours and hardships which he was there forced to endure, he was seized with a dangerous illness, he was reluctantly compelled to quit the army, and before he could return to it, Cromwell and his party had got that ascendency which they afterwards maintained but too successfully.

This story is, in all its parts, highly interesting and instructive; but I should exceed the limits, which the nature of your work prescribes to a single correspondent, if I were to dilate on it. Without enlarging, therefore, I will proceed, Mr. Editor, to the single object I had in view in my present communication, which was that of drawing some useful and, as they appear to me, important conclusions from the former part of the statement I have just given.

And, first, sir, surely this passage reads to us a most instructive lesson on the dangers and evils of party, on the deceits to which it subjects us, and the lengths to which it may finally carry us. "Is thy servant a dog that he should do this," has been often exemplified, and no where more remarkably, than where the moral sense has been warped or blinded, and all the prejudices and passions have been aggravated, and inflamed, by the delusive influence of party principles and feelings. But we should derive, from this instructive passage, little of that practical wisdom which it is calculated to afford, if we were to confine our view to political parties, or to parties on a national scale; and to suppose that it is against them alone that we here receive a warning. The warning is even still more powerfully held forth against those smaller combinations into which individuals, in the more private

and humbler walks of life, are often led to enter, and especially against religious parties; because, in these last, our passions are likely to be less under the restraints of reason and religion, from the persuasion that we are actuated by zeal in the cause of piety and virtue, and may therefore more safely give the reins to our natural warmth of temper. Our Saviour's warning should ever be borne in mind. "The time cometh when whosoever killeth you will think that he doeth God service." Never will a watchful christian guard more sedulously against self-deceit, than where he is conscious, that, if he be wrong, his friends will not be as acute as men commonly are in discerning their neighbour's faults, nor as forward as usual in telling him of his errors; but will rather bestow on them the name of zeal, of honest warmth, of frankness, or some other of those softer names by which we often succeed so well in concealing from ourselves our own faults, or those of the party with which we are connected. He will, indeed, not be apt to call any man master. He will be slow to engage in a party; and if circumstances render it unavoidable that he should be, or appear to be, connected with one, it will be his care to widen rather than to contract the basis on which it rests; to enlarge rather than narrow its fundamental principles; to mollify and cool rather than to exasperate and inflame: and perhaps, above all, he will labour against that fatal tendency the very constitutional vice, and besetting sin, as it may be truly termed, of all parties to exalt, and throw all the influence into the hands of those, who are the hottest and the most violent, of those who push to the utmost extreme the distinctions of party; and to cause the more moderate and sober-minded to be either slighted as inefficient, or condemned as lukewarm, while to party warmth is assigned a place above every other religious or moral quality, and too often even a positive merit, sufficient to countervail the most flagrant inconsistencies, and still more, the clearest, and sometimes almost the grossest, deviations from the path of rectitude. It is the prevalence of this fatal habit in all parties, which is chiefly instrumental in producing an effect which we have often had strikingly exemplified in late times in a neighbouring kingdom: that in civil commotions the worst, the more vicious and unprincipled, generally, in the end, rise to the top, and acquire the chief predominance. Men of this description are here furnished with the ready means of rising into notice and power, and of maintaining and extending their popularity and influence, and of discrediting their less violent rivals of the same party;

while, being less under the restraints of moral principle, they are steadily pursuing, through artifice, and, if need be, even through blood, the great object of their own exaltation. We here also find exemplified a fact, of which the late revolution in France has furnished us with several instances, that in civil commotions the less numerous body of active, able, and determined men, generally acquires the preponderance over the greater mass, which is formed of more quiescent materials. Hence, therefore, it follows that men ought not to be despised because they are few in number, or suffered, as below regard, to prosecute their noxious designs without opposition. The constitutional vice of parties, which was lately noticed, tends likewise to prevent all reconciliations, which a fair and prudent compromise (often the path alike of rectitude and of true policy) might produce, by leaving utterly without credit and authority those who might be disposed to recommend or adopt a middle course, and by rendering it dangerous for any one to profess these more moderate and healing principles. Whether in political or in religious parties, we shall be rendering a real service to the cause of truth and concord, by endeavouring to counteract this disposition, and to increase the consideration and weight of those whose greater moderation and more tried integrity give us the best security against the headlong violence and pernicious effects of party bigotry.

Again: This passage instructs us not more to distrust ourselves, and our own party, than to be candid in our constructions and judgments of the principles and conduct of others. How little did the heated cavaliers, or even the less violent partizans of the unfortunate monarch, conceive that, even up to the very end of the civil war, many who were understood to be decided parliamentarians were, not only in their hearts, but even avowedly, loyal, and, as was proved to be the case in Mr. Baxter's instance, were ready to venture their lives in the maintenance of the king's authority, within what they conceived to be its just constitutional limits. It was a man not eminent for benevolence or candour, but one who had been so long conversant with parties as to be a standing authority in all that regards their nature and tendency: it was the Cardinal de Retz who declared, that, in judging of the principles and actions of men of an opposite party, we are more often deceived by mistrusting people than by confiding in them. Would the really disinterested and better disposed of opposite parties hear each other, and discuss their points of difference

with mutual liberality and frankness, many a breach might be healed, many a difference composed. But, unfortunately, there prevails too general a disposition to depreciate the principles and characters of our opponents. This inflames and embitters differences; this blows up a trifling spark into a mighty flame; this prolongs hostilities and counteracts the efforts of the lovers of peace to soften and compose them. There is no mode in which, especially in religious contests, this tendency more frequently shows itself, than by imputing to our opponents all the practical errors and evils which their principles, if pushed to their extreme consequences, might appear likely to produce; but which extreme consequences the better part of them honestly disclaim: while those, whose judgments are weaker and tempers more violent; sometimes those whose views are deeper, who have more of the wisdom of the serpent, but less of the harmlessness of the dove, less of that wisdom from above, which is pure and peaceable, gentle and easy to be intreated; make a merit of going to the utmost lengths to which their opponents are disposed to drive them, and look down with contempt on the cowardly neutrality, as they term it, of their less decided coadjutors. But I find myself trespassing on the patience of your readers, and will, therefore, endeavour to compress what I have further to remark within very narrow limits. From this passage we likewise learn to follow peace with all men; to avoid the very appearance and beginnings of evil; rather to bear, in general, our grievances and sufferings with patience than to resort to dangerous and doubtful remedies, the final consequences of which no human eye can foresee. In truth, how short-sighted is man. How limited does the page of history show to have been the view of those whose sphere of vision we should conceive to have been the widest and the most extended. How uncertain also are all human projects. What a practical lesson does this read us to follow the plain path which our conscience prescribes to us; to do on the day the duties of the day; and never to be drawn from the strict line of rectitude by any flattering prospects which may tempt us to the deviation.

The last remark I will now make, is on the difficulty, if not the impossibility, of drawing back, when we have once joined a party, or engaged in any course of opposition, even though we may, perhaps, have become conscious that we have advanced too far in civil or in religious divisions. At first, pure in our intentions and sanguine in our expectations, we move forward with

ardour towards our object. All around us, we trust, are as well meaning as ourselves. But as we proceed, new scenes open on us. We perceive that the stream is beginning to run too rapidly; but the current, which we ourselves were at first instrumental in producing, hurries us along with it. We strive, perhaps in vain, to arrest its progress; and if, like good Mr. Baxter, our sense of duty prompts us to the attempt, we too soon discover our own impotence. Meanwhile we, probably, begin to discover that one of our comrades had either originally conceived projects less upright than our own, or else that his principles have been corrupted by success; that favourable occasions have called forth passions, the seeds of which had hitherto laid dormant in his bosom, unperceived and unexpected, perhaps, even by himself. He yields to the seductive influence of ambition, or avarice, or power, till at last he who, as a private man and a private christian, might have lived virtuous, useful, justly respected and beloved in public or in private life, and have died in such a state as to afford both to himself and others a well grounded confidence as to his future lot, becomes marked in the page of history for all the vices which can blacken and disgrace the human character. In the drama of real life it falls, indeed, to the lot of few to sustain this part on a large stage; but on a small one it is often acted. The character and fortunes of a Cromwell on a lesser scale are not seldom realized in the successful leader of a sect or party. He emerges from obscurity, humble, modest, and confined alike in his pretensions and views; but, by degrees, either his real character developes itself, or it undergoes a change: he becomes more eminent: he acquires the art of attaching to himself followers: his influence increases: he becomes more and more conspicuous. But as he advances, his character for practical religion declines in the estimation of others, and unless he contrives to stifle the still small voice of conscience, he declines even in his own. He loses the purer principles which at first he professed, and of which originally, so far as human eyes could discern, he really felt the power. He becomes the head of a party, a situation which, whether of a greater or a smaller body of adherents, contains so many, and those such powerful, temptations to unchristian tempers and practices; to falsehood, to artifice, to a dereliction of at least the stricter principles of christian truth and love; as almost always more or less to corrupt the man who is placed in such a dangerous predicament. Whether, therefore, we are likely to act a chief or a subordinate part, let us endeavour

steadily to keep in view the short but comprehensive commands of scripture; to do justice, and love mercy, and walk humbly with our God; to cultivate a constant spirit of humility and truth, and peacefulness and love. Let these be the great sea marks, the polar stars, to direct the course of every real christian. Let him beware of the smallest aberration from the tract which those plain christian principles point out to him; observing as he passes along the rocks and quicksands on which others have made shipwreck, and avoiding their errors that he may not share their fate. And if he be tempted to decline somewhat from the line of duty, by the hope of recommending himself to the favour and securing the applause of the little band, or sect, or party, with which he may be connected; let him steadily resist the temptation, ever remembering that while he thus adheres to his prescribed coure, he may not, perhaps, attract much notice or obtain much applause, but his voyage cannot but be safe and its issue happy. Let him use himself to consult his Bible, and to follow the dictates of his own conscience rather than conform in all things to the fashion of the day. Let him cleave to fundamentals, and be less busied in thinking or talking about any deeper and more subtle points of speculation, than about those grand practical truths in which is contained, if we may so speak, the vital essence of christianity; which will for ever animate the love, and call forth the praises, of the redeemed in a better world. These great fundamental peculiarities of christianity he must never relinquish, or keep back, or lose sight of. Let him love to dwell on those great and essential doctrines on which he agrees with his fellow christians of other parties, rather than on those minuter and more contentious points of difference, which are the subjects of such unhappy divisions among those who profess allegiance to the same Saviour; who trust in the same redeeming blood and sanctifying spirit; who call themselves children of the same father; and who hope to live together hereafter in the same blessed society, and to join in the same song of praise for evermore. If these habits of mind, and this course of conduct, render him who maintains them less eminent as a partizan, they will render him, however, a happier man and a better christian. He will enjoy inward peace, which, if this life only be regarded, is ill exchanged for popularity: and however he may be outshone by others of less scrupulous principles and of more bustling habits than himself, he will be more than compensated by the consciousness that he is endeavouring to tread in the steps of his

meek and lowly master, and to obey his great injunction, to cultivate a spirit of universal love and concord. I will follow him no farther: but if his lot be preferable here, its superiority hereafter can be still less doubtful. Whatever others may affect to think of his want of energy, there can scarcely be a question but that he possesses the temper of mind most suited to that better world, where all discord shall at length cease, and where peace and love shall be perfect and eternal. *Christian Observer.*

AN ESTIMATE OF THE CHRISTIAN CHARACTER.

To ascertain the value of characters, we should be able to make out the principles, and their influence, by which such characters are formed: their principles, as they relate to the divine will; their influence, as they affect society; or in other words, their sentiments and views in the relation they bear to God, and the effects of those sentiments and views in the relation they bear to men. With respect to the former, we are certain it is the will and command of God that we should be humble, thankful, and holy: and these tempers of mind the principles of a christian beget, nourish, and perfect. By the knowledge of himself and of his God, he is able to discern something affecting, and abidingly impressive of the vast disparity there is, in every point of view, between a sinful worm of earth and the adorable Jehovah. This makes him feel little and worthless in his own account. And, while it serves to restrain and counteract every temptation to be proud, and high-minded, and to dispute the right of his Maker to dispose of him, and to act toward him as he pleases; it has also a happy tendency to render him less affected by the applause or censure of mortals, and less liable to be hurt by either. He knows he is nothing in himself but imperfection: and this is a reason why he should submit to God, and be patient towards men: a reason which enters into his feelings, and is interwoven with all his religious sentiments: a reason which he can no more divest himself of than he can cease to think. His principles must inspire him with thankfulness; for they originate in the knowledge of that mercy of God toward him which has passed by others, and of which he deems himself the most undeserving, and the most unpromising subject. He is sensible he is saved by grace: taken into favour with God by the righteousness and death of an exalted surety, provided and accepted for him. He knows he is delivered from wrath through him: that the blood of his Prince was the purchase of his ransom; and that by virtue of this grace

towards him, nothing shall be allowed to befal him which his reconciled Father will not render subservient to his good. His Saviour loved him and gave himself for him; and declares, in consequence thereof, he shall never perish. And every believing consideration of this surprising grace is a pure spring of gratitude that must exist as long as he is able so to reflect.

The Christian's love, holiness and obedience, must be traced to the same cause, and flow from the same source. The knowledge of the Lord's love to him, prompts and disposes him to love again. The author of this grace being holy, is a cogent reason why he should be like him: and a conviction of his character, in this view, as supremely excellent and amiable, supplies the desire of being like him, and instigates to prayer for the same end. But he receives the spirit of love and holiness in the grace that extricates him from ignorance, bondage, and death.

His obedience springs from a sense of obligation, founded in this very principle; and will be preserved and regulated by it; and, were it to meet with no opposition from his sinful nature, would be as perfect in degree as it is in kind. He loves his Saviour with his whole heart. His subjection, therefore, to him is voluntary and of choice; and every failure therein will be his punishment and his grief. He was bought for the service of Christ. This he has been taught: and he must prefer this service to every other, because only in it he can be easy, comfortable, satisfied, and secure. His mind is enlightened to discern its propriety and beauty, and his heart is formed to relish its sweetness. It is in this service, in a word, his freedom consists, and in it alone his best pleasures can live: and as obedience to his Lord and Master thus corresponds with the leading desires of his mind, growing attainments therein will constitute the principal views, wishes, and pursuits of his life. To honour and please him is indeed the native, unequivocal language of the Christian's principles, and the ardent breathing of his heart.

A creature thus related to the Lord in the way he has appointed, from the principle he has implanted, and for the end he has purposed, must be a character infinitely valuable in his account. It is a character formed by himself, for himself, and after the image of himself; and cannot therefore, be less than his pleasure and delight.

The happy effects of these principles, &c. for the good of society may be naturally expected, and easily determined. It may, indeed, be supposed that the workmanship of divine grace should

be designed to answer some good and valuable purpose to the bulk of mankind: and their being called the light of the world, the salt of the earth, &c. are testimonies in favour of the beauty and usefulness of their characters, which their tempers and practice may be supposed to justify and confirm. Their holy dispositions and examples must emit, like the sun, a sacred brightness, excellent and glorious: and by another similitude, must serve to counteract that tendency to putrefaction and destruction, which is universally visible in the principles and manners of men about us.

The love of Christ cannot live in the heart without the love of our neighbour for Christ's sake. This is the noble and valuable characteristic of grace. It is that which can do all things, and bear all things for the good of another; and that which makes the righteous more excellent than other men. It seeketh not her own, thinketh no evil, and means and wishes none. The Christian, therefore, inspired therewith, is above serving himself at the expense of another's good, or on the terms of another's injury. The cunning and art usually employed for this purpose, enter not into his composition, and are denied by his principles and calling. His rejoicing is in acquisitions of a very different kind, to wit, in those of simplicity, uprightness, and love. He need not seek to profit himself by circumvention, fraud, or overreaching; for his heavenly Father hath promised him every thing needful without; and his faith supersedes the use of such practices, and his conscience and peace would be violated thereby. That frame of mind which constitutes him upright with God, will render him the same towards men. But love inspires pity, and pity, under the government and influence of truth and grace, will be directed toward every case of known distress, whether of an enemy or friend. Hence a christian is set for the defence of the injured, and the relief of the afflicted. His Saviour commiserated and helped him in trouble, and has set him an example that he should follow his steps. He considers the exigent and needy as having a legal claim upon him for some use of what the Lord his God has lent him with that view, whether it be little or more: and to withhold from the poor and afflicted he is taught is to rob and to deny his Maker. The same principle which inspires compassion and tenderness will make him ready to forgive. He has had much forgiven himself, and it would be criminal in him to be backward to show the same kindness to others. But a good man will guide his affairs with discretion; he is ever merciful and

lendeth. Hence the christian will be industrious and frugal, temperate and prudent, that he may be able to give to all their due, and be generous and charitable therewith; to owe no man any thing, but to love. In a civil capacity, his obedience to the powers that be, is what he owes to that God who hath ordained them to rule: and the same reasons which induce him to fear the one, prompt him to honour the other. He is therefore peaceable and quiet, and willing to render to Cesar the things that are Cesar's, as well as to God the things that are God's. As a parent he is desirous to have his offspring happy in the fear and knowledge of God. The grace that has instructed and saved him, lays him under the obligation of instructing and saving them, by every mean in his power, which precept and example can supply. In the character of a master he is concerned to be just and faithful, tender and kind; not requiring what is unreasonable, not withholding what is due, and in that of a servant to be diligent and upright, humble and meek: careful of his master's property, interest and credit, out of regard to him whom he owns and serves as his master in heaven. Thus in every capacity the christian fills, in every relation he sustains, in every business he undertakes, he acts by a perfect rule, the word of God, and has a principle correspondent thereto, in his heart, to act from; by which such a rule becomes more or less attainable and pleasant. The law of uprightness and love is in his heart, and his concern is to incorporate it with his life. To this he is called, and for this is more or less capacitated and qualified, by having Christ in him the hope of glory, and the source of strength and sufficiency.

The christian's principles and character, therefore, when truly exemplified, are calculated to diffuse lustre and happiness in every direction. He is in favour with God, and the native influence of that state is to be a blessing, and nothing but a blessing to men. Contemplated in this view, his value is beyond estimate, and his worth above the power of calculation to ascertain. May grace only enable every disciple of Christ to act in character, and his price, to true wisdom and discernment, will appear above rubies.

H. K.

The following extract is taken from Bishop Newton's Dissertation on Noah's Prophecy. It exhibits a complete exposure of some of lord Bolingbrok's petulant remarks on the Scriptures.

"The other is the famous author of the letters on the study and use of history, who hath strangely abused his talents in abu-

sing this prophecy. For the true meaning and exact completion of it rightly considered, what room is there for ridicule? and how absurd and impertinent, as well as gross and indecent, are his reflections? 'The curse,' says he,* 'pronounced in it contradicts all our notions of order and of justice. One is tempted to think that the patriarch was still drunk; and that no man in his senses could hold such language, or pass such a sentence.' But such will be the case, when men of more parts than judgment talk and write about things which they do not sufficiently understand; and especially in matters of religion, whereof they are by no means competent judges, having either never studied them at all, or studied them superficially and with prejudice. All that he hath written relating to these subjects betrays great weakness in a man of his capacity; weakness great as his malice; and we might have an easy victory over assertions without proofs, premises without conclusions, and conclusions without premises. But I love not controversy, and will only make two or three reflections, just to give a specimen of the boasted learning and abilities of this writer.

"His lordship seemeth to take a particular pleasure in railing at pedants, at the same time that he is himself one of the most pedantic of writers, if it be pedantry to make a vain ostentation of learning, and to quote authors without either reading or understanding them, or even knowing so much as who and what they are. 'The Codex Alexandrinus,' saith he,† 'we owe to George the monk.' We are indebted indeed to George the monk, more usually called Syncellus, for what is entitled *Vetus Chronicon*, or an old chronicle. But the *Codex Alexandrinus* is quite another thing; it is, as all the learned know, the famous Greek MS of the Old and New Testament, brought originally from Alexandria, presented to Charles I. and now remaining in the king's library, of which it doth not appear that George the monk knew any thing, and it is evident that his lordship knew nothing. If he meant to say the *Chronicon Alexandrinum*, that is still another thing, and the work of another author.

"His lordship is of opinion,‡ that 'Virgil in those famous verses Excudent alii, &c. might have justly ascribed to his countrymen the praise of writing history better than the Grecians.' But which are the Roman histories that are to be preferred to the Grecian? Why 'the remains, the precious remains,' says his lordship, 'of Salust, of Livy, and of Tacitus.' But it happened

* Lord Bolingbroke's Works, vol. ii, letter 3, p. 314, edit. quarto.
† Letter the 1st, p. 262, ibid. ‡ Letter the 5th, p. 340, &c.

that Virgil* died before Livy had written his history, and before Tacitus was born. And is not this an excellent chronologer now to correct all ancient history, sacred and profane.

"His lordship is likewise pleased to say,† that 'Don Quixote believed, but even Sancho doubted.' And it may be asserted on the other side, that sir Isaac Newton believed the prophecies, though his lordship did not; the principle reason of which may be found perhaps in the different life and morals of the one and the other. Nay, the wisest politicians and historians have been believers, as well as the greatest philosophers. Raleigh and Clarendon believed; Bacon and Locke believed; and where then is the discredit to revelation, if lord Bolingbroke was an infidel? 'A scorner,' as Solomon saith, Prov. xiv. 6. 'seeketh wisdom and findeth it not.'

"But there cannot be a stronger condemnation of his lordship's conduct than his own words upon another occasion in his famous Dissertation upon Parties. 'Some men there are, the pests of society I think them, who pretend a great regard to religion in general, but who take every opportunity of declaiming publicly against that system of religion, or at least against that church establishment which is received in Britain. Just so the men, of whom I have been speaking, affect a great regard for liberty in general; but they dislike so much the system of liberty established in Britain, that they are incessant in their endeavours to puzzle the plainest things in the world, and to refine and distinguish away the life and strength of our constitution, in favour of the little, present, momentary turns, which they are retained to serve. What now would be the consequence, if all these endeavours should succeed? I am persuaded that the great philosophers, divines, lawyers, and politicians, who exert them, have not yet prepared and agreed upon the plans of a new religion, and of new constitutions in church and state. We should find ourselves therefore without any form of religion or civil government. The first set of the missionaries would take off all the restraints of religion from the governed; and the latter set would remove, or render ineffectual, all the limitations and controls which liberty hath prescribed to those that govern, and disjoint the whole frame of our constitution. Entire dissolution of manners, confusion, anarchy, or perhaps absolute monarchy, would

* Virgil died A. U. C. 735. Livy, according to Dodwell, finished his history in 745. Tacitus was consul in 850. See Fabricius.

† Letter the 4th, p. 130.

follow; for it is possible, nay, probable, that in such a state as this, and amidst such a rout of lawless savages, men would choose this government, absurd as it is, rather than have no government at all.'

"It is to be lamented that such a genius should be so employed: but the misapplication of those excellent talents with which God had entrusted him, was his reigning fault through every stage, through every scene of life. That which lord Digby said* of the great lord Strafford, may, with more truth and justice, be affirmed of him, that the malignity of his practices was hugely aggravated by those rare abilities of his, whereof God had given him the use, but the Devil the application."

AN ALTAR FOR A MEMORIAL.

Gen. xxxiii. 20. *And he erected there an altar, and called it El-elohe Israel.*"

The practice of erecting altars on various occasions, prevailed much in the patriarchal ages, as is abundantly evident from those set up by Noah, Abraham, Isaac, Joshua, and others. The general design of erecting them was to perpetuate the recollection of God's wonderful and gracious dealings with the children of men. Gratitude was the leading motive. They were intended likewise to convey important instruction to the generations to come, to inspire them with a belief in God's providence and a hope in his grace.

"El-elohe Israel," (i. e. God, the God of Israel) is a brief, but very expressive motto. It conveys an idea of the mutual and lasting relation which subsists between Jehovah and his covenant people. Nor does it refer merely to Israel, "after the flesh," but to Israel in that spirit and faith which seal them the children of Abraham.

The Israel of God are the people of his choice, "chosen in Christ, before the foundation of the world." In themselves they are equally corrupt with others, and by nature, "the children of wrath." They are separated from the ungodly world by effectual vocation, they carry his conspicuous image in their lives, and demonstrate that they are exclusively devoted to him. They are here exercised with many and peculiar trials. They are sometimes favoured with Bethel manifestations, and at other seasons have their Peniel wrestlings, in which they also prevail.

It is not among their smallest mercies that they are related to God in a covenant, well ordered in all things and sure. In this

* Rushworth, vol. iv. p. 225.

covenant it is provided that in Christ, one of the covenant contractors, all the seed of Israel shall be justified and shall glory. This covenant supplies a firm staff in the promises, on which they do sweetly lean when they worship God in the spirit. 'Tis this that blunts and breaks every weapon formed against them; 'tis this enables them by faith to rejoice in the glorious prospect of inheriting their spiritual Canaan, that better country; and emboldens them at the verge of Jordan to exclaim, *We have waited for thy salvation, O Lord.*

O my soul, canst thou claim an interest in the covenant of God? What innumerable obligations art thou laid under, to *love* him in sincerity and truth: to *cleave* unto him with full purpose of heart: to *serve* him in the Gospel of his Son, and, finally, to follow him without the Camp, bearing shame and reproach for his name's sake. Thus wilt thou prove thyself an Israelite indeed; and God, the God of Israel, shall give thee his blessing.

Evan. Mag.

UNDERSTANDING that it is not inconsistent with the plan of your publication, sometimes to admit extracts from works already in print, if the subject is interesting, and the book not very recent or commonly read, I venture to point out to your notice a passage in the early part of the life of that eminent philosopher and christian the Honourable Robert Boyle. It is his own account of the means by which his mind was awakened to earnestness in religion. The occurrences here related appear to have happened before he had completed the sixteenth year of his age; but his genius and judgment were probably mature beyond his years, and his narration of these circumstances, in the memoirs of himself, under the name of Philaretus, was manifestly of a much later date; when time and reflection enabled him to look back on the past impressions with all the natural sobriety of his reason. It may be useful also to remark, that his feelings did not preclude rational inquiry into the evidences of revelation. His statement shows that they stimulated him to diligent examination of the grounds of that faith which he professed, and which his future life so brightly adorned. Quaintness of conceit, it should be remembered, was a prevalent fashion among even the best writers at the period when this memoir was composed. Milton himself did not escape the contagion. And imagery, which the present refinement of manners and taste would reject as low, was then estimated by its sterling worth in conveying ideas rather than by its polish.

E. V.

"During Philaretus's residence at Geneva, there happened to him an accident which he always used to mention as the considerablest of his whole life. To frame a right apprehension of this you must understand, that though his inclinations were ever virtuous, and his life free from scandal and inoffensive, yet had the piety he was master of already, so diverted him from aspiring unto more, that Christ, who long had lain asleep in his conscience (as he once did in the ship) must now, as then, be waked by a storm. For at a time which (being the very heat of summer) promised nothing less, about the dead of night that adds most terror to such accidents, Philaretus was suddenly waked in a fright with such loud claps of thunder, (which are oftentimes very terrible in those hot climates and seasons) that he thought the earth would owe an ague to the air; and every clap was both preceded and attended with flashes of lightning so frequent and so dazzling, that Philaretus began to imagine them the sallies of that fire that must consume the world. The long continuance of that dismal tempest, where the winds were so loud, as almost drowned the noise of the very thunder, and the showers so hideous as almost quenched the lightning ere it could reach his eyes, confirmed Philaretus in his apprehensions of the day of judgment being at hand. Whereupon the consideration of his unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made him resolve and vow, that if his fears were that night disappointed, all his further additions to his life should be more religiously and watchfully employed. The morning came, and a serener cloudless sky returned, when he ratified his determination so solemnly, that from that day he dated his conversion, renewing, now he was past danger, the vow he had made whilst he believed himself to be in it; that though his fear was (and he blushed it was so) the occasion of his resolution of amendment, yet at least he might not owe his more deliberate consecration of himself to piety to any less noble motive than that of its own excellence.

"Thus had this happy storm an operation upon Philaretus, resembling that it had upon the ground; for the thunder did but terrify, and blasted not; but with it fell such kind and genial showers, as watered his parched and almost withered graces, and reviving their greenness, soon rendered them both flourishing and fruitful. And though his boiling youth did often very earnestly solicit to be employed in those culpable delights that are usual in, and seem so proper for that season, and have repentance

adjourned till old age; yet did its importunities meet ever with denials; Philaretus ever esteeming that piety was to be embraced not so much to gain heaven, as to serve God with. And I remember, that being once in company with a crew of mad young fellows, when one of them was saying to him, what a fine thing it were if men could sin securely all their life-time, by being sure of leisure to repent upon their death beds; Philaretus presently replied, that truly for his part he should not like sinning, though on those terms, and would not all that while deprive himself of the satisfaction of serving God, to enjoy so many years fruition of the world. In effect it is strange that men should take it for an inducement to an action, that they are confident that they shall repent of it. But Philaretus himself having sufficiently discoursed that point of early piety in the sixth treatise of his Christian Gentleman, I shall at present only add to the arguments you may find there alleged, that he used to say, that it was a kind of meanness in devotion to consider the very joys of the other life more as a condition than a recompense. But (as when in summer we take up our grass-horses into the stable, and give them store of oats, it is a sign that we mean to travel them) our Philaretus soon after he had received this new strength, found a new weight to support; for, spending some of the spring in a visit to Chambery, the chief town of Savoy; Aix, famed for its baths; Grenoble, the head town of Dauphine, and residence of a parliament; his curiosity at last led him to those wild mountains, where the first and chiefest of the Carthusian abbeys does stand seated; where the devil, taking advantage of that deep raving melancholy, so sad a place, his humour, and the strange stories and pictures he found there of Bruno, the father of that order, suggested such strange and hideous thoughts, and such distracting doubts of some of the fundamentals of christianity, that, though his looks did little betray his thoughts, nothing but the forbiddenness of self-despatch hindered his acting it. But after a tedious languishment of many months in this tedious perplexity, at last it pleased God, one day he had received the sacrament, to restore unto him the withdrawn sense of his favour. But though since then Philaretus ever looked upon these impious suggestions, rather as temptations to be suppressed than doubts to be resolved; yet never after did these fleeting clouds cease now and then to darken the clearest serenity of his quiet; which made him often say, that injections of this nature were such a disease to his faith as the toothache is to the body; for though it is not mortal, it is

very troublesome. And, however, as all things work together for good to them that love God, Philaretus derived from this anxiety the advantage of groundedness in his religion; for the perplexity his doubts created, obliged him, to remove them, to be seriously inquisitive of the truth of the very fundamentals of christianity, and to hear what both Turks, and Jews, and the chief sects of Christians could allege for their several opinions; that so, though he believed more than he could comprehend, he might not believe more than he could prove; and not owe the stadfastness of his faith to so poor a cause as the ignorance of what might be objected against it. He said, (speaking of those persons that want not means to inquire, and abilities to judge) that it was not a greater happiness to inherit a good religion, than it was a fault to have it only by inheritance; and think it the best because it is generally embraced, rather than embrace it because we know it to be the best: That though we cannot always give a reason for what we believe, we should be ever able to give a reason why we believe it: That it is the greatest of follies to neglect any diligence, that may prevent the being mistaken, where it is the greatest of miseries to be deceived: That how dear soever things taken up on the score are sold, there is nothing worse taken up upon trust than religion; in which he deserves not to meet with the true one, that cares not to examine whether or not it be so."*

RULES LAID DOWN BY ST. AUGUSTINE FOR THE CONDUCT OF CONTROVERSY.

"If in the heat of the dispute an injurious word may have escaped my opponent, I am willing to think it arose from the necessity of supporting his opinions, rather than from the design of offending me. Perhaps he had a kind intention, designing to undeceive me. In that case I am obliged to him for his good will, though I am under the necessity of disapproving his sentiments." "When I answer any person in speaking or writing, though provoked by contumelious language, so far as the Lord enables me, I bridle myself, and restrain the spurs of vain indignation. I consult for the hearer or reader, and thus endeavour not to be superior to another in railing, but to be more salutary by convincing him of his error."

* Boyle's Works, 6 vols. 4to. London, 1772. Vol. 1st. p. 21.

The following extract is one of the Biblical Pictures of James Graham, author of the Sabbath and other productions.

JEPHTHA'S VOW.

From conquest JEPHTHA came, with faultering step,
And troubled eye: His home appears in view;
He trembles at the sight. Sad he forebodes,—
His vow will meet a victim in his child:
For well he knows, that, from her earliest years,
She still was first to meet his homeward steps:
Well he remembers, how, with tottering gait,
She ran, and clasped his knees, and lisped, and looked
Her joy; and how, when garlanding with flowers
His helm, fearful, her infant hand would shrink
Back from the lion couched beneath the crest.
What sound is that, which, from the palm-tree grove,
Floats now with choral swell, now fainter falls
Upon the ear? It is, it is the song
He loved to hear, a song of thanks and praise,
Sung by the patriarch for his ransomed so[illegible]
Hope from the omen springs: O, blessed hope!
It may not be her voice! Fain would he think
'Twas not his daughter's voice, that still approached,
Blent with the timbrel's note. Forth from the grove
She foremost glides of all the minstrel band:
Moveless he stands; then grasps his hilt, still red
With hostile gore, but, shuddering, quits the hold;
And clasps, in agony, his hands and cries,
"Alas, my daughter! thou hast brought me low."
The timbrel at her rooted feet resounds.

After a pious gentleman, in the country, had perused the Memoirs of Mr. Pearce by Dr. Fuller, he expressed his sense of the work and of the character in the following affectionate effusion.

I read with delight and with pleasure rehearse,
The life of the holy, the excellent PEARCE;
A modern Apostle, in him we may see,
Whate'er be his sect, he is precious to me;
His master he serv'd with such zeal and true love,
That he *call'd* him from *earth* to *adore him above*.

The Evangelical Intelligencer

RICHARD BAXTER

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